

FUNDAMENTAL EDUCATION

A QUARTERLY BULLETIN

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Correspondence arising from this Bulletin should be addressed to: The Director-General, Unesco, 19 Avenue Kléber, Paris 16, and marked: Attention, Fundamental Education Clearing House.

FOREWORD

THE VARIED GROUP of articles in this issue might almost be taken as a fundamental education symposium. If within the narrow limits of a small journal we succeed in finding a common source of inspiration despite differences of language, of climate and culture, the credit is due to our contributors—who share this quality, that they are 'field workers' in the first place and only write or theorize after many years of active experimentation. They address themselves to other field workers—the reading public for whom the *Bulletin* is intended.

One or two items in the development of our programme may be mentioned. The Spanish edition of the *Bulletin* will in future be produced in Mexico City, for distribution and sale throughout Spanish-speaking America. It is hoped that similar extension to the other major language areas will follow in due course; but in the meantime if editors of educational journals wish to translate and use *Bulletin* articles they are welcome to do so and may obtain copies of the illustrations suitable for reproduction by writing to Unesco.

The two Clearing House periodicals for fundamental education are fairly established: the *Bulletin* calling attention to projects or experiments, the *Abstracts* passing relevant literature in review. To supplement this information two series of booklets have been planned—monographs (dealing with broad topics) and studies (dealing with projects). The first title, *Fundamental Education: a description and programme* has now been published and can be obtained from sales agents or directly from Unesco. Studies on fundamental education in Mexico and Haiti and a book on the rôle of co-operatives are in active preparation.

The Clearing House publications programme must necessarily remain limited. In order that it may be effective we need the comments and criticisms of our readers, whether these come as letters or in a form suitable for publication.

MEXICO'S CULTURAL MISSIONS

by PROF. J. LAMBERTO MORENO

A first article, by Prof. G. Bonilla y Segura, appeared in the January 1949 issue of the Bulletin (now out of stock). This second article deals with the method of work of the Cultural Missions and describes some of the results achieved.

THE PREVIOUS ARTICLE on Mexican Cultural Missions was devoted to the organization and administration of the groups of missionaries¹ who have been working in the national field since 1924.

Historically we can distinguish a first phase in Cultural Mission work, then an interlude when the work was suspended, and finally a second phase (since 1942) which brought new vision and new objectives to broaden the scope of the original missions. While there is continuity throughout this development, the enlarged horizons of the present missions can best be seen from the 'directives' now used to organize our activities. The directives are extremely important since they show in concrete terms the aims and methods of mission work and the route that each missionary, in his particular field, will have to follow; to express it generally, we strive for the rehabilitation and improvement of communities through common action which arises from ideals and high aims held in common—we aim to drive out ignorance and poverty.

This object implies individual effort and personal responsibility in each missionary; it also presupposes interdependence and reciprocity in the work so that the action of each member is supported and strengthened by the effort of the others. Accordingly the missionary has plenty of opportunity to develop his own work in his own way, but always within the general framework of a work plan for the mission as a whole. The problems of the community must be kept constantly in view, and individual action must avoid upsetting or endangering joint action by the group directed towards solving these problems.

The directives allow for varying circumstances. Thus, the missionaries can deal with individual cases—to the extent even of home visits—or else they can focus their attention on groups of people who have an identity of interests. We consider that the latter course is preferable, because the number of particular problems, basically similar, tends to increase too fast for the resources or personnel available. But in any case we do not condemn an interest in solving individual cases when these call for attention.

The natural development of the work—especially in rural areas—brings out connecting links between the work of separate missionaries. At times the nurse and the home worker have to associate; at others, the carpenter and the mason, the instructors in agriculture and metal-work, or the instructors in recreational activities and music. Likewise when time is pressing a group of missionaries may combine efforts to concentrate on some urgent task. It happens occasionally that the whole mission team will unite, but this is most exceptional. The forming of temporary groups to meet approaching time limits carries with it certain clear obligations. The missionary who is being helped must remain in charge of the work and his companions take a subordinate rôle, ensuring that what they do helps the particular project forward.

¹ The Spanish uses *misionero* and *maestro* (teacher) indifferently. This appears the best English rendering. Ed.

At the same time the general work plan must not suffer unduly—the missionaries must attend also to their own interests.

The interdependence of the team members thus appears in the field activities; it becomes even clearer at the periodical meeting held to review the work of each individual and the development of the general programme. These meetings serve to gauge results and to evaluate the programme in part and in whole. As the missionaries discover weak points in the work, they decide how to strengthen them. By means of this objective and constructive criticism the main aims of the programme are kept clearly in mind and blind-alley performances are avoided.

While co-ordination within the mission is most important there is a still closer link between the missionaries and the committees or groups of local people, since in practice it is the latter who carry out the work under the guidance of the respective specialists. Here we have the crux of mission action—to stimulate and foster self-government in social groups through specific activities and eventually over the whole range of community interests.

Because the communities are so poor the missions have to strengthen the links between themselves and the local people by drawing on the assistance of every available agency. Thus the missions work closely with government agencies (chiefly economic and social), with local authorities, trade unions,

The home worker discussing food preparation with a housewife. Note cleanliness of the kitchen.



Public laundry tubs constructed by the Cultural Mission in Yaonahuac, Puebla.



communal councils, credit societies, education committees, irrigation committees; with sports clubs, literary societies, schools and teachers, health centres; with communal agricultural and mortgage banks and other public bodies. It is through association with such agencies that the missions facilitate their own work. They then set up workshops, build schools and maternity homes, libraries, sports grounds and other amenities. In the same way the missions use these agencies and groups as a sure means of affecting the community spirit; each of them is a factor which can contribute and help in the spiritual and economic development of the communities—and that, in the last analysis, is the core of the work the Cultural Missions are trying to achieve in Mexico.

GEOGRAPHICAL DISTRIBUTION OF THE MISSIONS

When the Cultural Mission service was re-established in 1942 it was thought convenient to site the missions in conformity with the country's five main geographical divisions—the regions of the North and South, of the Gulf of Mexico, the Pacific coast and the Central Zone—each division having the same number of missions. Later, as special needs were discovered, as communities petitioned to have missions and as agreements were made with higher authorities, this method of distribution was abandoned. Mission groups were sent to the places that needed them most and to those that offered the best opportunities for developing the work.

At present the missions are located thus: 18 in Indian areas, 28 in mestizo¹ areas, and 31 in mixed Indian and mestizo areas.

¹ In Mexico the terms 'Indian' and 'mestizo' have a sociological rather than racial connotation. Ed.

The Department of Cultural Mission hopes that in 1950, with an enlarged budget, the number of mission groups will be increased, especially to help the Indian communities where social problems are becoming alarmingly acute.

CLASSIFICATION OF MISSIONS AND STAFF

The Secretariat of Public Education maintains 77 cultural missions of the following types:

Rural missions	48
Special (urban) missions	7
Motorized	17
Cinematographic	4
River missions	1

The staff employed, at various grades, fall into these categories:

Mission heads—A, B, Motorized	71
Home workers—A to D	55
Doctors	11
Nurses—A to D	35

Instructors, classed A to D for:

Recreational activities	40
Music	45
Agriculture	38
Carpentry	47
Plastic arts	9
Masonry	53
Iron work	8
Leather work	8
Industries	8
Spinning and textiles	5
Weaving	1
Rope making	1
Agromony	1

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This is the number of missionaries who are scattered over the whole country in the struggle for better economic, social and cultural conditions in the humble communities. In relation to the large area of Mexico the cultural missions are still small in numbers; but the day will come—soon—when our groups of social workers will form numerous brigades in a well knit effort to achieve the progress of our country.

RESULTS OBTAINED

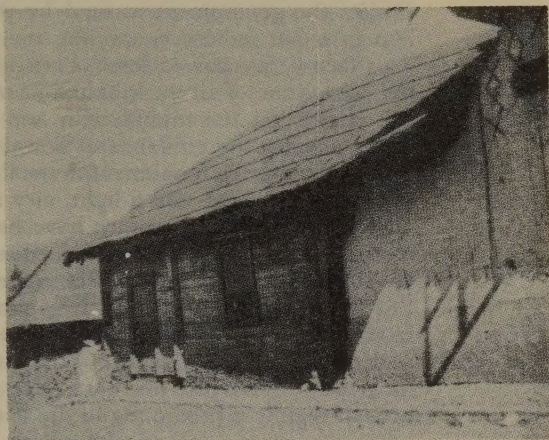
It is now seven years since the missions were re-established. There is ample evidence of the efficacy of the work carried out in communities. Not all the ventures have been successful, but it is generally true to say that all the places where missions have worked retain positive traces which lead to permanent improvement of living conditions.

In an appreciable number of communities the missions were well received and so the results achieved have a special significance; in certain cases the efforts far exceeded anything that had been hoped for.

In Amanalco de Becerra, Mex., with the aid of the State government and progressive local people, Rural Mission No. 3 stimulated the production of: a road, well planned and constructed, which links the village to a main road; a simple but comfortable primary school; two civic monuments; an important workshop for leather tanning, with electrically driven plant. The manufacture of chicken coops was started in three places and the raising of bees in another. A sports ground was opened, public baths and wash basins erected and a small village library built. The mission also trained a group of nurses who continued, after the withdrawal of the mission, to look after the health and hygiene of the community.

At Hueyapan, Pul., an electricity generator was installed; to drive the turbine, water was channelled for a distance of 3 km. and then piped. A flour mill was built and a system of potable water installed for the whole village.

A before and after picture : the old primary school in Tingambato, Michoacan, and the new one constructed by Rural Cultural Mission No. 8.



Rural Mission No. 17 was active in this place; it rebuilt the school house and set up a sewing workshop which is administered by a well-organized co-operative.

Rural Mission No. 8 worked in the main district of Tingambato, Michoacan. The people have built public wash-houses and installed electric light throughout the village. A central garden was set out and the Local Council house rebuilt. Through the enthusiasm of this Council and of the Indian community—with support from General Cardenas and the State government—a fine eight-roomed school and a large recreation hall have also been erected.

The village of Concepcion Buenavista lies in the Mixtecs Alta, Oaxaca, one of the most desolate and poorest parts of the country. The zeal of the people led them to acquire a 50 h.p. Diesel engine which now provides the village with electric light and drives a flour mill that serves the needs of several surrounding communities. Potable water is pumped electrically from a well to a reservoir some 50 m. above the village and is then piped down—in this project the government assisted by providing the tubing. Electricity is used also in a hat factory containing ten Singer machines and two cloth-plates. This factory has solved for Concepcion the problem of working the palm—the occupation of all the inhabitants of Mixteca from childhood to old age—it has eliminated the middle-man and greatly increased wages. In the same village, under the guidance of Rural Mission No. 38, several buildings have been completed: a monument to the flag (which is also a reservoir), two model houses for peasants, and a light, airy five-roomed school.

Works of lesser importance have been carried out in all the places looked after by a mission. One finds mentioned houses, public gardens and kiosks, bath houses and washing places, maternity homes, dispensaries and libraries. But perhaps the most distinctive part of the missions' construction work is in the field of school buildings. Between 1942 and 1948 the missions, using the zeal of the local people and of the authorities, were able to build 58 schools for pupils of all ages—and thus gave effect to one of the activities which the present régime is promoting in the national interest.

Mexico D.F.

August 1949

FUNDAMENTAL EDUCATION IN UDI DIVISION

by E. R. CHADWICK

UDI Division of Onitsha Province, Nigeria, contains two Ibo¹ clans, each of about 150,000 souls. Each clan covers an area of about 1,000 square miles. An escarpment runs roughly north and south through the centre of the Division: the Nkanu Clan occupies the fertile land in the eastern half of the Division below the escarpment; the western half is occupied by the Abaja Clan, with which this article is chiefly concerned.

Their soil is sandy and so poor that the majority of the Abajas have to farm, as regards their main food crops, fifteen to twenty miles from their homes on hired land where they live in temporary dwellings for about eight or nine months in the year. They have so few palm trees on their land that they have no means of producing exportable produce on any scale that matters, and consequently are subsistence farmers only. Fortunately for the Abajas, Enugu Township, the Headquarters of the Eastern Provinces, is in the centre of Udi Division, and at Enugu there are coal mines in which about 4,000 Abajas are employed. On the whole the Abajas are poorly nourished (except the miners whose cash wages enable them to buy plenty of food, and to enjoy a varied diet).

Poverty of the soil has caused many Abajas to seek employment abroad. The key to employment abroad is education; hence the keen desire among the Abajas for schools and education of all kinds. With the Nkanus the story is quite different; the people are well-fed, and until the last year or two they have taken little interest in education. They have comparatively few vernacular schools and several of those have had to be closed because the people have let them fall into disrepair and have not bothered to raise enough money to pay the teachers' wages.

Before 1927 the District Officer's task in the Eastern Provinces was largely to pacify and open up the country, to establish law and order, and to build up a system of Native Courts to deal with minor local offences and disputes. In 1927 Native Administration was introduced. Intensive research was conducted by Administrative Officers (i.e. District Officers and Assistant District Officers) into the indigenous organization of each clan and sub-clan, and it was on the indigenous organizations as revealed by the intelligence reports of Administrative Officers that the system of Native Administration was based.

The average Ibo village consists of about five or six exogamous units or 'extended families'. The heads of these families form the village councils of their respective villages. The councils normally meet in public in a central place, often the village market place. Groups of related villages or clans, at their own request, or with the people's consent following proposals from above, were granted their own Native Administrations governed by Clan Councils consisting of representatives from each village, their own Native Courts and their own Treasuries respectively.

Fundamental education really started in the Eastern Provinces with this introduction of local administration. The District Officers set to work to teach the Native Authorities, i.e. the Clan Council, administrative, judicial, and

¹ The Ibos form one of the largest tribes in Nigeria, with a population of between three and four million.

(through their Treasuries) financial responsibility. Some departmental officers, particularly Agricultural, Forestry, and Health Officers, taught better methods of farming, soil conservation, sanitation, etc.

With Native Administration taxation was introduced and compulsory labour on roads and rivers abolished. At first the direct tax (on the average about 5/- per adult male per year) brought in more money than the Native Authorities knew what to do with. But as political education advanced and spread to the people, demands for more roads, for dispensaries, and for other social services grew, until by 1943 the local amenities asked for were beyond the means of the Native Treasuries.

By that time Government was providing the main social services of a centralized nature such as large hospitals, sanitary services, police protection of property, trunk roads connecting headquarter stations, posts and telegraphs. The Native Administrations provided local services, but these were limited by the funds available in the Treasuries, and were usually to be found only at Clan or sub-Clan centres; e.g., for the Abaja Clan with its seven sub-clans, in 1943 the Native Administration maintained four dispensaries, seven native courts and a few junior African technicians such as lorry drivers, agricultural assistants, sanitary inspectors. But that left village life largely untouched. Requests made by the people for more and more social services were a clear proof of the success of District Officers as instructors in fundamental education before ever that term was invented.

THE START OF COMMUNAL DEVELOPMENT

When I was posted to Udi Division in August 1942, the most important problem was how to extend the work of the Administration and of my predecessors so as to bring it 'right inside the village fence' and reach the lives of the whole population. The problem that appeared to call for immediate attack was leprosy. The Provincial Leper Settlement at Oji River in Awka Division had not then been taken over from the Church Missionary Society by Government. It had approximately 1,500 inmates and was said to be unable to take more patients because of staff shortage; yet Udi Division alone had some 1,600 lepers living outside the Settlement who were served by one clinic only. There seemed to be only one solution, namely the building by voluntary labour of segregation villages where the lepers could be self-supporting. The Ngwas and the other six Abaja sub-clans all volunteered to set aside land, and agreed to build segregation villages but the question of medical supervision proved to be beyond the capacity of the travelling staff from the Oji River Settlement, and the poverty of the Abaja soil meant that the lepers could not stay within the boundaries of their clan and still be self-supporting. However, some months later the Nkanus set aside two square miles of land and by voluntary labour built a village designed to hold at first 120 lepers, but intended to take many more as the administrative problems were overcome.

In March 1943 the Owa sub-clan of the Abaja Clan put to me, as to previous District Officers, its ever recurring complaint that it had paid direct tax since 1928 and still the Native Administration had not built a much desired road from the Owa Native Court to the dispensary. The distance was only three miles, but the road would traverse a steep valley and need a great deal of cutting on one hillside. Even in those days, before labourers' wages were trebled to their present figure, the road would have cost £1,500 to make, and it was a simple matter to show that the Native Administration could not find the money without cutting down essential existing services. Fortunately by this time the people were sufficiently well educated in matters concerning their

Native Administration funds to know, once I had explained matters to them, that this was the case. There was then no great difficulty in persuading the Owa sub-clan to make the road by voluntary labour, the Native Administration providing a road overseer to direct the workers. Immediately following the construction of that road, which the people called *Ike Dimkpa* ('by the power of a strong man'), the village of Amokwu in the Affa sub-clan built a road by voluntary labour from the village to the Affa Native Court. Next followed the building of the Nkanu lepers' segregation village with its clinic and permanent staff quarters, followed a year later by a village hall and a village sick-room.

GROWTH AND VARIETY OF PROJECTS

In June 1943 I received a copy of the Colonial Office booklet *Mass Education in African Society*, and in view of the proved capacity of the people to give voluntary work for the improvement of their villages, I decided to try experiments in mass literacy to see whether the people were capable of the sustained effort needed if they are to become literate, and whether the literate members of the community were willing to give instruction free of charge to the illiterates in their villages.

From now on the pace of fundamental education in Udi Division was greatly accelerated and its scope widened. Four communities were selected for the experiments. One of these was the village of Ogwofia, which soon raised



The Umana road constructed by volunteer workers—February 1949.

a fund of £30 by voluntary subscription to buy reading and writing materials. When the leading Family Head (Joseph Amalu B.E.M.) announced the fact to the District Officer and the Registrar of Co-operative Societies, the latter suggested to the people that they should work their palm bush on a communal basis, and that the money thus made should go to swell the village fund. The initial proposal was impracticable because most of the palm trees were owned by individuals, but the people suggested that they be supplied with a palm oil hand-operated press, and a nut cracking machine; they obtained their machinery and then, at the suggestion of the Registrar of Co-operative Societies, by voluntary labour and largely at their own expense the people built a co-operative consumers' shop. They had previously built a village hall where mass literacy classes could be held, and for their palm processing machinery a shed (that has twice been burnt down—by their enemies, the Ogowofias say). Money was then obtained from the Public Relations Department to purchase materials to build a reading room. Again the people did the work voluntarily.

In the meantime the village shop had become a postal agency and was making £5 a month profit. Told that there was little they could not have if they would do the work themselves, the people were becoming ambitious. The women asked for a maternity home, and the men for a sub-dispensary. The sub-dispensary was built in a month in July 1945 and the work on the maternity home was started immediately afterwards. The people subscribed £165—a good deal being paid in lieu of voluntary labour by members of the village living away from home. The co-operative shop gave £65 from its profits, and the Native Administration provided £100 to buy roofing materials, and gave further assistance by supplying cement and timber at cheap rates. All labour was given free of charge.

Other projects undertaken by the village were the building of a small market, model latrines, an incinerator, a chicken run for imported birds—to improve the breed of fowls—and a Communal Forest Area. The two latter projects were failures, in the first case because people who are hungry themselves see no point in giving corn to animals, and the Ogowofias would not feed the imported birds; as regards the Communal Forest Area, the law demands that before such an Area can be constituted the approval of the Native Authority must be given. Unfortunately the members of the Native Authority were not as advanced as the people of Ogowofia. They refused to sign the Rules, suspecting some trick which might involve the people in the loss of the land in question. Their fears were communicated to the villagers and the project was dropped.

With the exception of Ngwo Uno, other villages did little about village improvement until 1946. They were waiting to see whether Government would claim the public buildings towards which some financial assistance from official sources had been given. In 1946, by when it was realized that these suspicions were groundless, there was a great outburst of development by labour. At least forty communities undertook at least one project. Mbabu Owa village in about two years built a maternity home, a co-operative consumers' shop, a sub-dispensary and a reading room, and helped to build about ten miles of motor road and three bridges.

1947 saw an entirely new line of development. The people of the Abaja Clan are short of water, and are just the sort of people for whom the Rural Water Supplies Scheme financed by the Colonial Welfare and Development Fund has been devised. I informed the Officer-in-Charge of the work that if he, with the consent of the Chief Commissioner Eastern Provinces, would commence work in Udi Division, I could guarantee that the people would give voluntarily all the unskilled labour required. He agreed to build one

water tank on that principle as a test case, and the village of Amansiодо was given the chance of building for itself the first catchment tank in the Division. The people had first of all to build a motor road two and a half miles long to the water source so that cement and pipes could be transported to the source by motor lorry. Road construction by gangs of about 250 volunteers went on steadily, but I was sure that other Abaja villages could do better than that. I therefore told Umana village (and Amansiодо) that Umana could have the tank if they were ready before Amansiодо. The Umanas started work next day on the making of a road, also two and a half miles long. They worked from dawn to dusk for two weeks, persuaded some of their neighbours of Umumba village to help them, and there were as many as 500 to 600 men working every day. They then collected the stone and sand required for the building of the tank, and when that was ready supplied the skilled masons with forty labourers every day for six weeks, delaying their farming operations for a month in order to do the job. Incidentally a record of the work was made by the Colonial Film Unit and the finished film was in 1948 shown to other villages to encourage them to do likewise. The Public Works Department estimate for the tank without the road was £450. The tank was actually built for £250, with the road thrown in for good measure.

The success of the experiment induced the Water Engineer to start work generally in Udi Division, which now has 13 tanks, and the idea has spread to two other Divisions. The tanks vary in capacity from 3,000 to 75,000 gallons and in style from underground tanks fed by natural springs to above-ground tanks that collect their water from the roofs of school buildings. In the case of one village the water is piped into the village from a spring half a mile away at the top of a steep hill.

Among other works constructed by voluntary labour are 2 villages to segregate lepers (one still under construction), 5 lepers' clinics (2 of which it is hoped to expand into villages), 13 sub-dispensaries, 5 villages maternity

The village water tank.



homes, 6 reading rooms, 11 co-operative shops, including 2 that are not quite complete, 5 village halls, 70 miles of motor roads plus about 40 miles that the people have built in spite of the fact that the District Officer told the people that the Native Administration had no funds for their maintenance. Markets have been improved and minor sanitary improvement effected. A number of villages have turned their people out for a leper survey of the whole population of the villages concerned. (Happily the incidence of leprosy was found to be considerably less than had been feared).

During 1947 and 1948 the village development scheme suffered many setbacks which have caused several observers to wonder whether the people's energy and enthusiasm is giving out. The answer is emphatically 'No'. These setbacks, though serious, are due to merely temporary difficulties which I believe will be overcome. It is important, however, to consider them here and to remember that the present lull in the erection of buildings is only one of the many phases through which the work has passed.

REVIEW OF THE MOVEMENT

The first was the propaganda phase of 1943-1944, when as District Officer I had to devote much time to persuading the people to accept the idea of community development largely by voluntary labour. In that phase mass literacy played an important part because of the effect it had on moral. As soon as the people saw that there was no insuperable difficulty about literacy they realized that there was no reason why they should not progress in other directions too.

1945-1946 saw a big outburst of physical energy devoted to village development. Simultaneously with the work done under the supervision of the Administration, the Roman Catholic Mission was actively replacing its small mud-built schools by large buildings in stone, capable of taking at least four times as many pupils as the buildings they replaced. Since the villagers turned out *en masse* to collect local building materials such as stone and sand, this development can be reckoned as true community development, even though not the direct concern of the Administration.

As the people awoke to a desire for progress they helped the Mission to improve the educational facilities in villages. And conversely, I believe that the drive by the Mission greatly assisted the work of the Administration in village development.

The effect of the Mission's programme of school expansion made itself felt in other ways. The people put schools at the top of their list of requirements, and all their available money went into the construction and maintenance of schools; the rate at which other buildings were erected varied inversely as the rate at which school building proceeded. I was not surprised therefore when I returned from leave in 1947 and asked one village (Akama Oye) when it proposed to build a maternity home—towards the erection of which the Native Administration had voted the sum of £150—to be told that the project had been dropped. The elders said that they wanted a maternity home and that the people could easily build one, but the project had been abandoned because even if the maternity home were erected the people could not afford to maintain it, and pay the midwife's salary. They said that it was all they could do to find the money to pay the teachers of their central school.

The position regarding the cost of schooling changed again in 1948 when Government's new scheme of financial assistance was introduced as a result of the acceptance of Sir Sidney Phillipson's proposals. The people were now relieved of much of the cost of their schools, and had more money for other

purposes. Thus when the Crown Film Unit proposed to make a documentary film of the building of a maternity home by voluntary labour in 1948, Akama Oye and five other villages competed for the building materials and were ready not only to do the work of construction, but to bear the cost of maintenance. Competition was exceptionally keen.

1947 therefore represented a phase when the people were willing to work, and did so; but for the most part only those projects (except schools) that did not require cash contributions from the peoples themselves were undertaken, because the available cash was being spent on school buildings.

1948 saw another complete change. Owing to certain financial reorganizations the Abaja and Nkanu Native Treasuries each suffered a loss of about £4,000 recurrent revenue, as compared with the previous year. This was a severe financial blow which meant that even if the people were willing, as in fact they were, to build new roads the Native Administrations could not afford to maintain them. The people themselves cannot maintain roads by voluntary labour because (as has been explained earlier) they are away on their farms for the greater part of the year. They were told of the position by the District Officer, but that did not stop them from going ahead of their own accord and making more motor roads. The Acting District Officer informed me in February 1949 that there were more than 40 miles of new roads that the Native Administrations could not afford to maintain.

In 1948 there were also retrenchments in every other direction except one. On account of a temporary shortage of staff the Co-operative Department was unable to undertake the supervision of any more co-operative shops; also the things which the people needed most and which normally provided the greater part of the profits of the shops, such as kerosene, leaf tobacco, soap and matches, were in very short supply. The shortage of medical staff for supervision and of drugs and dressings put a stop to the building of more sub-dispensaries. The absence of periodicals formerly supplied by the Public Relations Department meant that there was no point in building reading rooms since there was little or nothing to read.

Mass literacy classes had dwindled to small proportions (I had predicted that in 1946 when I heard that it was proposed to pay literacy instructors in other parts of Nigeria). It is of course a debatable point whether, considering Nigeria as a whole and not merely Udi Division, better results can be obtained by paying instructors rather than by using voluntary instructors. My personal opinion is that there will never be enough money to pay all the mass literacy instructors for whom employment could be found, and consequently such instruction should be given as a voluntary service for the good of the community. Moreover, instruction in literacy is precisely the sort of service that literate members of the village can and should render to the community if we are to have progress. What is not in doubt is now that Government funds have been used in some parts of Nigeria for the payment of instructors, it will be impossible to obtain volunteers on anything but a negligible scale in future.

When I returned to Udi Division for six months in 1947 I found that 68 mass literacy centres had dwindled to 30 and that attendance had dwindled to about one tenth of its former figure. The instructors who were still working informed me openly that they were not inclined to carry on unless they were paid, and said that they had heard that instructors were being paid 'at Umahia'.

Little wonder, therefore, that some people had heard that the Udi experiment was either dead or dying. But, as I have said, there was one exception—the water supplies scheme. During the last fourteen months 13 water tanks have been built.

Two maternity units were also built in that time, two co-operative shops

were nearly completed, and the number of man days spent on road construction was probably greater than in any previous year. Moreover the building of village Mission schools continues and has spread to the Nkanu area; here a second village to house lepers is also under construction. It is safe to say therefore that, as regards the improvement of their villages by voluntary effort, the spirit of the people has increased rather than decreased in spite of financial and staff difficulties. The difficulties will certainly be overcome in time.

LOOKING AHEAD

What then are the future prospects of the Udi experiment? My personal belief is that they are reasonably bright, especially in view of certain political re-organization contemplated in the Eastern Provinces. The proposed Local Government reforms should enable virtually autonomous units to raise local rates for specific purposes. Thus sub-clans prepared to build roads that the present Native Administrations cannot afford to maintain will be enabled to raise their own rates for the upkeep of their local projects. Moreover, increasing grants of money are becoming available for development at village level from various official sources, including the Colonial Development and Welfare Fund and the funds of the Nigeria Government.

MOTIVATION IN FUNDAMENTAL EDUCATION

The problem of providing the people with inducements and incentives is naturally the first that the would-be worker in the field is faced with. As regards literacy classes in Udi Village, the incentive was already there at the start. Many women wanted to write to soldier relatives in Burma. People who had become literate wrote their own letters, and these were posted free of charge to the troops. Those who could not compose their own letters copied one containing village news from a blackboard.

Films were used from the start. At first filmstrip shows were given immediately after the literacy classes, as an inducement to attendance at the classes. After a few weeks the filmstrip shows were replaced by moving pictures projected by a hand operated kodoscope. In 1946 the Colonial Film Unit made a short film of Umumba village making a road and a bridge by voluntary labour. This film was shown in 1947 to other villages of the Abaja Clan to induce them to emulate Umumba, and to encourage the villages of Umana, Ogowfia and Umumba itself to assist the Colonial Film Unit in the production of a new film showing the clearing of a village centre, the building of a sub-dispensary and the building of a water tank by voluntary labour. That film was shown throughout the Abaja Clan in 1948 still further to stimulate effort, and to encourage the villages of Amansiodo, Mbabu Owa, and Umana to co-operate with the Crown Film Unit in the production of a documentary film on fundamental education.

Rivalry between villages was utilized as a spur to improvement—as in the case of the race in road construction between Amansiodo and Umana, the prize being a water catchment tank. In 1947 two silver cups for competition ('for the most progressive village of the year') in the Nkanu and Abaja Clans respectively were presented by J. Arthur Rank whose *Modern Age* Film Unit photographed mass literacy classes and voluntary labour on road construction in Udi Division in 1947.

Frequently the desire to undertake some project was already there, and it only needed someone to give the people a lead, or to convince them that, without cutting out essential services the Native Administration could not

afford to undertake the work, as in the case of the *Ike Dimkpa* road. One thing is essential, and the people themselves say so repeatedly—they need ‘encouragement’. This can be given in a variety of ways, but the simplest and the most effective is a clear manifestation on the part of the District Officer that his heart is in the job, just as much as theirs is. Frequent visits by the Districts Officer, and by distinguished visitors from abroad, while the work is in progress, also help; so naturally do grants of money. Shows by the Mobile Cinema rouse enthusiasm particularly when the people see either themselves or their neighbours on the screen doing development work. But no opportunity for putting ‘pep’ into the people should be overlooked. One of the most effective incidents that occurred in Udi Division took place when Amokwa village was building the road in the Affia Clan already referred to. I was fortunate in being able to get the pilot of a Dakota to fly low over the heads of the labourers while they were at work. At the next meeting of the Abaja Clan Council representatives of each of the other sub-clans asked for a visit by the aeroplane and said that their people were quite ready to undertake any communal labour if the plane would visit them while they were at work.

It is sound technique at the commencement of development to find out what a village wants, and to grant the people their wish, rather than to try at the start to get them to agree to a programme devised for them. Once their pet project has been obtained they are the more ready to believe that the administration is out to help them and the more willing to co-operate.

SOME CONCLUSIONS ABOUT LITERACY WORK

The Udi experiment has clearly established certain principles which, though they may possibly be applicable to the Abajas only, nevertheless seem to me to be worth placing on record.

Mass literacy is not essential to progress. It is even doubtful whether in the conditions obtaining in the Abaja area the quick abolition of illiteracy would be possible by mass literacy methods. It is certain that the payment of instructors in other parts of the country has eliminated the possibility of obtaining enough voluntary instructors to teach all the illiterates. However, there will always be pockets where instruction on a small scale will go on. Quite recently, a year after I had left Udi Division, I was passing through an Abaja village and came unexpectedly upon a small group that was carrying on of its own accord—its existence was unknown to the official Mass Education Supervisor. Instruction in literacy by such volunteers as can be obtained is worth retaining because of the effect on morale. Mass literacy classes, even where they do not produce a literate population, do convince the community that no magical power is required if a man is to become literate, and that literacy is within the powers of any normal person, if he likes to make the effort. Most people do not like to make the sustained effort necessary, but the knowledge of their capabilities removes from the mass of the people the feeling of inferiority that as ‘bushmen’ they normally feel towards the intelligentsia. Literacy is taken by the ordinary man to be the hallmark of a civilized man, and when a village starts mass literacy classes it feels that it has taken one step towards civilization. The classes may not be permanent, but the effect on morale is permanent.

As far as the Ibos are concerned, I am convinced that in mass literacy classes people should be taught to read and write in their local dialect, and not in some ‘literary Ibo’ or ‘Central Ibo’, invented by linguistic experts in the hope of building up a literary language. We are not dealing with the narrow subject of literacy alone, but with the broad subject of fundamental education



The women of Magbagby Owa learn how to read and write.

which embraces the strengthening and the release of community spirit. For that purpose morale is more important than mere literacy, and learning to read and write in their own dialect has a greater effect on the people's morale than learning to read and write some synthetic 'Central Ibo'.

The script taught at mass literacy classes should be phonetic, which means that practically every Division will need its own booklets. These may be written originally in some 'central' form, but by the time they reach the people they must be printed in the dialect the people actually speak. Two things made the Abajas attending literacy classes make a real effort to read: they were presented once a fortnight with a news-sheet containing purely local news about persons, mentioned by name, who were known to the readers; and purely local dialectal words and idioms (or as the Abajas said, 'deep Ibo') were used. There were good psychological reasons, which need not be discussed here, for writing in 'deep Ibo'. Suffice it to say that the delight of the readers when they came across local idioms in print was obvious. I consider that practically every Division should have either a hand press or a multigraph so that pamphlets and booklets can be printed locally in the local dialect.

The introduction of mass literacy, because of its effect on morale, invariably appears to accelerate the rate of community development, or fundamental education by voluntary effort, and when undertaken in co-operation with the administration it seems to free the backward village from the tendency slavishly to follow the advice of its literate youths living away from the village (i.e. the village lad who has 'made good') as to the relations between the village and the administration in matters relating to development. The village people begin to realize that they can not only think for themselves, but that they know what is good for them even when their opinions differ from those of their politically minded sons. These remarks should not be taken to mean that advice and encouragement from their educated sons abroad should not be listened to by the people at home; particularly when operating through responsible Tribal Unions, the young men should be encouraged in any efforts they may like to make to spur their people on to improving their villages. I, personally, have always kept the Tribal Unions in Lagos and Enugu informed of the progress being made 'at home'; I have always urged them to encourage their people to press on with development, and have invariably found that they are co-operative, and that their advice is heeded in their own villages. What fundamental education does is to give a village the capacity for discriminating between the advice of the dishonest politician, who is out for his own ends, and that of the honest reformer who is seeking the advancement of his people.

It is important to enlist the support of all those who are interested in improving the lot of the people. Not only Government Departments and the missionaries, but individuals also, both African and European, should be encouraged to come into the scheme. An experiment that I started of getting individual Europeans each to 'adopt' one village was not given a long enough trial on account of the transfers of the persons concerned, but the indications were that the idea was sound, and might yield excellent results under more favourable circumstances. Only the District Officer is adequately equipped and in a position to co-ordinate the efforts of these different bodies, and in my view fundamental education must be the work of Administrative Officers rather than of departmental officers, including even those of the Education and Welfare Departments. In fact I would go further and say that fundamental education should be regarded, equally with the work of building up sound democratic Local Government, as the most important function of administrative officers in the field.

Even when there is no 'chief', a trusted leader within the village and a trusted adviser outside the community, preferably a District Officer who believes in fundamental education, are both necessary. One of the keenest of the villages in the Udi Division made very little progress because the senior elder, a man of outstanding personality who was a strong supporter of village development, was nevertheless distrusted by the people of his village.

Community development should as far as possible be self-supporting. When people have no particular project in mind, I advise them to start by building a co-operative consumers' shop which will earn profit that can be used to swell the village fund, which in turn can be used either to maintain existing projects or to help to start new ones. Communally owned palm fruit processing machinery has been found useful in that respect, and it is to be hoped that Communal Forest Areas whether producing building poles and firewood or an exportable crop such as cashew nuts will some day provide villages not only with a means of soil regeneration but with a source of income for village development.



Clearing a site for a Village Civic Centre by voluntary labour.

One of the most powerful single instruments for waking a village up and making it keen to emulate its more progressive neighbours is the cinema, especially when the neighbours' efforts at self help are shown on the screen. Colonial governments should realise that the cinema is a new kind of press of the most rousing kind that should be used in all campaigns designed to promote fundamental education. In Udi Division not only do the people clamour for visits by the Mobile Cinema but its visits, made in accordance with an officially approved itinerary, are now regarded locally as a sign that the progressiveness of a village is officially recognized, just as to be cut off from visits by the Mobile Cinema is regarded as a sign of backwardness.

One of the most gratifying results of the work in Udi Division is that it has brought the women into the political field as co-operators with the administration. Formerly the women left all transactions between the village and the administration to the men, and only appeared in public as organized political bodies when, in accordance with instructions from the men, they demonstrated *en masse* against some unpopular order or regulation. In villages where fundamental education has been started the women not only attend mass literacy classes but contribute their share of communal labour and in some villages have their own co-operative societies to operate their village maternity homes. The committees of these societies frequently meet the District Officer and Officers of the Co-operative Department. Sometimes now all the women of the village turn out to meet the District Officer to discuss their affairs with him.

Fundamental education has not created community spirit in Udi Division but it has strengthened and evoked that spirit and directed it towards village improvement. A prerequisite of successful fundamental education is sound administration which has the confidence and support of the majority of the people. It was the solid work of the previous District Officers in Udi Division and the introduction of Native Administration that made it possible to launch the Udi experiment. I fully expect that fundamental education will help to make the proposed re-organization or development of Native Administration into Local Government more intelligible to the people, and that Local Government with its corollary of rating will enable considerable advances to be made in community development. Local Government and fundamental education are complementary and essential to each other if each is to succeed in the long run. That is perhaps the most important political deduction at present to be drawn from the work on fundamental education in Udi Division.

Finally, in considering the results of the Udi experiment, it is important to retain a sense of proportion. Montagu Slater, poet and novelist, who stayed in Udi Division in 1948 for about two months while considering the production of a film script on fundamental education¹ being made by the Crown Film Unit, has I think, given the best summing up of the position in Udi Division that has been made so far. 'In terms of production of roads', he wrote, 'of buildings, water supply, etc., it is... negligible if compared with what might be done if full-scale electrification of the Enugu colliery area could be carried out. But even if material were available and the funds were voted to some such project we should have years to wait. The material results of the Udi experiment, its co-shops, its sub-dispensaries, its 4-bed maternity homes, are of course tiny; its importance is to be looked for in human terms or not at all. Its claims are psychological, its effect is the release and fulfilment of community spirit.'

London

June 1949

¹ The film *Daybreak in Udi* has now been released through the Ministry of Information, Baker Street, London. It presents dramatically and effectively the events and the philosophy which Mr. Chadwick has analysed for us in this article. Ed.

MAHATMA GANDHI'S 'NEW EDUCATION'

by SHRIMAN NARAYAN AGARWAL

DURING MY EDUCATIONAL TOUR round the world I have tried to study at first hand the latest educational trends in different countries. I had also the privilege of meeting a number of eminent educationists including Professor John Dewey and discussing with them the main problems that face an educator in the modern world. The West has undoubtedly devoted very great care and attention to the education of young men and women; its experiments in the psychological handling of children are extremely interesting and instructive. But I strongly feel that the scheme of education that was adumbrated by Mahatma Gandhi in 1937 deserves the close attention and study of educationists throughout the world. The scheme is full of immense potentialities not only for India but for other countries as well. It marks an important milestone in the progress of modern education.

I happened to be the Convener of the first National Education Conference which was held in Wardha in October 1937 under the presidency of Mahatma Gandhi. It was at this Conference that Gandhiji placed his scheme of 'Basic' Education. After serious deliberations, the Conference, which was attended by prominent educationists from all parts of India, decided to adopt Gandhi's scheme and recommend it for adoption by the Government. A Committee with Dr. Zakir Husain as its Chairman was appointed to draft a suitable syllabus for the new type of education in India. The Zakir Husain Committee submitted its report to Mahatma Gandhi, and this syllabus was later adopted, with slight modifications to suit local conditions, by almost all the Provincial Governments. The then Educational Adviser to the Government of India, Dr. Sargent, also recommended this scheme as the most suitable for the country. But he diluted the original scheme in certain respects, though using the same word 'Basic'. Gandhiji naturally did not like this use of the word by the Government of India and he, therefore, called his educational scheme *Nai Talim* or 'New Education'. When the 'August Rebellion' of 1942 started in India, the Central and Provincial Governments did not pay any heed to the progress of Gandhiji's scheme; instead, it was allowed to 'wither away' through official negligence and even hostility. But after the achievement of political freedom, the plan of New Education has again been taken up in all seriousness by several Provincial Governments and rapid progress is being registered in many parts of the country. The Central Government has recently announced its ambitious plans of spreading this New Education in India in a systematic manner.

The fundamental principle underlying this New Education is the teaching of different subjects *through* some productive activity or craft. For example, the child learns spinning and weaving of cloth and as he learns the craft the teacher tells him about the geology of the soils, the botany of the cotton plants, general science, geography regarding rain, climates and countries in which cotton is grown and cloth manufactured, the history of the growth of civilization and the use of different kinds of dress, the social science of co-operative production and distribution, and the arithmetic of numerous practical calculations involved in the processes of carding, spinning and weaving. Thus the intelligent and experienced teacher tries to exploit all possible occasions and processes of the 'basic' craft for imparting sound and practical education to children in different subjects. As Gandhiji himself put it: the craft has to be taught, 'not

merely mechanically as is done today but scientifically, that is the child should know the why and wherefore of every process.' Besides the basic crafts like spinning, weaving, carpentry, blacksmithing, gardening, agriculture, clay-modelling, cardboard work, oil pressing and dairy farming, the teacher attempts to impart education to the children through the home and the immediate social environment of the city or village. The home and village environment is brought to the school so that the child finds no conflict and divergence between the School and the Society; his craft, home and the society become the media of his education.

This New Education should not be confused with many attempts to combine work with study. There are many progressive educational institutions all over the world in which the student studies for a few hours and then goes to the field or the workshop to work and also to earn part of the expenses of his education. Gandhiji's New Education is also different from the well-known educational methods like the Project, Complex or the Sloyd. It means the complete integration of education with life situations, especially the productive activity of the students. The craft processes are correlated to academic subjects like History, Geography, Mathematics, Social and Physical Sciences, Language and Religion. This correlation or integration is the essence and distinguishing feature of Gandhiji's scheme. Mahatma Gandhi himself observed : 'The scheme that I wish to place before you is not the teaching of some handicrafts side by side with so-called liberal education. I want that the whole education should be imparted through some handicraft or industry. It might be objected that in the Middle Ages only handicrafts were taught to the student but the occupational training, then, was far from serving an educational purpose.'

Mahatma Gandhi also insisted that in his scheme of New Education the products of educational handicrafts should be marketable either to the school, or the village or a wider area. If necessary the State should help the schools in disposing of their products. This insistence on the marketability of the school products was not for mere financial considerations. Gandhiji regarded marketability as the acid test of the efficiency of the teacher and the carefulness and intelligence of the students. If the products of industry through which education is imparted are not worthy of being used by the community there must be something wrong either with the teacher or the taught. Incidentally, this insistence on the utility of the products has been an enormous gain to a poor country like India because experience during the last ten years has proved that about three-fourths of the recurring expenditure of the New Education schools has been recovered from the sales of the school manufactures.

In the beginning the Basic Education was planned mainly for the primary and secondary stages, from seven to fourteen years. But later on Gandhiji emphasized that his new type of education should begin at birth and last till death, from cradle to the grave. Consequently different committees were set up to prepare the syllabuses of 'Pre-basic' or nursery and 'Post-basic' or college education. The Pre-basic and Post-basic schools have been started at a few selected centres including Sevagram village where Gandhiji spent about twelve years of his later life. The Post-basic education could be continued to the highest University stage, the fundamental principle remaining the same. In the Pre-basic stage it is not possible to cover any considerable portion of recurring expenses through school products. But attempts are made to use the apparatus suitable to the village or city environment of the school. For example, to import Montessori apparatus into a remote village in India would be unwise; the child should be taught the same aspects of knowledge through articles prepared out of the local material found in the village homes.

The teachers in the New Education schools have naturally to be specially trained for the purpose. Accordingly, Sevagram runs a Central Training College where the Provincial Governments send their experienced teachers for special training in Gandhiji's new system. After receiving training in Sevagram, these teachers start training centres in their respective areas and, thus, the process of preparing trained Basic teachers in India goes on from year to year.

It will, however, be difficult to comprehend the real spirit of the Gandhiji's New Education plan without keeping in view the social, economic, political and moral background of Gandhian thought. As is well-known, Mahatma Gandhi stood for a society based on Truth and Non-violence in which there will be dignity of labour and no chance of exploitation and where there would be ample scope for the development of both the individual and the society. This inevitably implies decentralization of economic and political organization. The *Nai Talim* is essential for bringing about a silent and non-violent revolution in our economic and social framework. It stands for the ideals of 'simple living and high thinking', self-reliance and self-help. It also visualizes a socio-economic order based on co-operative effort.

In conclusion, I sincerely feel that this New Education plan of Mahatma Gandhi deserves detailed study by educationists throughout the world. Gandhiji was not an educationist in the orthodox sense of the word; he had read very little of the educational literature that we all read as a matter of routine. But he had a sure instinct or intuition in solving important problems at the roots. It would, therefore, be extremely helpful if Gandhiji's principles of new education were tried in different countries under varied circumstances and environments. Such experiments may pave the way for a far-reaching revolution in modern education.

Switzerland

July 1949

FUNDAMENTAL EDUCATION FOR AMERINDIANS¹

by PEDRO T. ORATA

EDITOR'S NOTE : *This article gives an objective description of a system which has, since 1936, exemplified some of the principles and procedures of fundamental education. Previously, Indian education followed traditional patterns which resulted in the Indians becoming more and more dependent upon the U. S. Government for their support and supervision. The writer was in the Indian Service for a year as head of a community school on the Pine Ridge Reservation where fundamental education methods were tested for their relevance to the Indian problem.*

Because of shortage of space, only the first half of the article is given here. The second will be printed in the January issue.

THE INDIAN PROBLEM

IN a very real sense the problems facing the 400,000 Indians in the United States are the very same problems that confront over half of the world's two billion population who are living in under-developed areas—ignorance, poverty and disease. The largest tribe among them, the Navajos, numbering 62,000 are 90% illiterate. There are school facilities for only one child in four. The median year of schooling for the tribe as a whole is less than one year. (10: i)² To make matters worse, many of the Indians live in reservations which 'are no longer adequate to support the increased populations'. (4: 11)

One of the late President Roosevelt's New Deal policies was to give the Indians a new lease on life through the Indian Reorganization Act of 1934. Before the act was put into effect the Amerindians were segregated, as they still are, in reservations and treated as wards of the American people, who, through yearly Congressional appropriations, provided them with their daily needs from darning needles to five-room bungalows.

As was to be expected this policy, better known as 'dole-system', did more than any single measure to impoverish and demoralize still further a people who had been driven away from their favourite hunting grounds into the least habitable regions of the United States. This policy made the Indians dependent upon the Government to such an extent that many of them had become incapable not only of earning their living but also of taking care of their most elementary needs, to say nothing of assuming responsibilities in the affairs of their reservation government..

With the new Re-organization Act, fathered by the new Commissioner of Indian Affairs, John Collier, came into the Indian Service as Director of Education, Willard W. Beatty, former superintendent of Bronxville Schools in New York and one of the leading figures of the liberal wing of American education. Both Mr. Collier and Mr. Beatty were determined to deal with the Indian problem in an effective manner. Thus Mr. Collier stated:

'Across half a century we have tried to prevent the Indians from assuming any group responsibility whatsoever; as individuals and collectively we have tried to do their thinking, their deciding for them; we have endeavoured to regiment them, to standardize them in our own image until it appeared that

¹ Amerindian: a term gaining currency in scientific studies to distinguish the native of America from the native of India.

² The numbers in parenthesis refer to the Bibliography (see p. 30), the first to the item and the second to the page or pages of the reference.

almost all racial consciousness and racial pride, all initiative, all power to act as a cohesive group of free human beings has been beaten out of them... Their only salvation is to learn, and have the opportunity to take over more and more responsibility... This opportunity is afforded them by the Indian Reorganization Act which provides, among other things, first, to give them (the opportunity to attain) economic security and ultimately self-support; second, to give them a large share and a large responsibility in the management of Indian Affairs.'

INDIAN EDUCATION IN TRANSITION

Under Mr. Beatty's leadership, and to a certain extent under that of his predecessor, Dr. Carson Ryan, the purposes of Indian education were defined so as to give the Indian people increasing opportunities to regain their self-respect through self-support and self-government. Negatively and in the form of a question these objectives may be simply stated thus (1:12):

Should the purposes of native education not be primarily two: first, to contribute, so far as possible, to better living under the condition of the environment; and second, to that enrichment of understanding which has tended to make life more tolerable under all conditions?

Mr. Beatty then went on to answer his own question in order to bring his philosophy to a point, namely:

By and large, then, good native education should be concerned with perfecting the native way of life in the face of inevitable contacts with the outside world. (1: 13)

In more specific and pedagogical terms, this purpose has been expressed as follows (8: 9-10):

The primary objectives of Indian schools are: To give students an understanding and appreciation of their own tribal lore, art, music, and community organization; to teach students through their own participation in school and community government to become constructive citizens of their communities; to aid students in analysing the economic resources of their reservation and in planning more effective ways of utilizing these resources for the improvement of standards of living; to teach, through actual demonstration, intelligent conservation of natural resources; to give students first-hand experience in livestock management, use of native materials in housing and clothing, in subsistence gardening, co-operative marketing, farm mechanics, and whatever other vocational skills are needed to earn a livelihood in the region; to develop better health habits, improve sanitation and standards of diet with a view to prevention of trachoma, tuberculosis, and infant diseases; to give students an understanding of the social and economic world immediately about them and to aid them in achieving some mastery over their environment; and to serve as a community centre in meeting the social and economic needs of the community.

IN-SERVICE EDUCATION OF PERSONNEL

The implementation of these objectives required the united action of all Indian Service personnel, not only those in the Education Division but also those in the other departments. This need was provided not by 'regulation or directive issuing from a central office, which tries to anticipate developments and prescribe the ways in which they are to be met' but by a process of in-service education of personnel which served at the same time to substitute the creative ingenuity and integrated intelligence of many for the limited imagination and organizing ability of a few people. This process followed the democratic pattern of group discussion and planning and subsequent joint action towards implementation. In brief, the steps taken were (1: 8):

Little Anthony, Grade 5 pupil, fixing the window screen of his house with things that are available at home.



1. A series of regional summer schools were organized 'to present a common philosophy of education, demonstrate this philosophy in action, and supply to teachers the techniques and materials to carry it into their own classrooms and communities... Demonstration classes, opportunities for practice teaching and chances to learn Indian handicrafts by actual participation were a part of each programme.'

2. These summer schools were supplemented with short curriculum planning conferences for all the staff members of a given area. 'This afforded the opportunity to apply the general principles presented in summer schools to specific areas and school situation.'

3. The entire staffs of individual schools, or groups of schools in one area were encouraged to make a co-operative study of area needs and to plan their curriculum accordingly.

4. Supervision was decentralized by 'setting up regional staffs with considerable independence, who could become intimately familiar with their areas and begin to plan co-operatively with the local school people, calling in central office staff members for specialized assistance. These local supervisors made it a point to remain in areas for weeks or months at a time in the study of problems, rather than running in and out as would have been necessary if they were responsible for service-wide supervision.'

5. Then a fortnightly field letter, *Indian Education*, was issued to every employee of the Indian Service, designed 'to present clearcut statements of philosophy, policy and preferred procedure.' Selected articles from this publication are included in a book entitled *Education for Action* (1).

CURRICULUM DEVELOPMENT

While all efforts were directed towards a unified point of view there was no attempt to provide a uniform or identical curriculum for all Indian schools. 'Instead every help... has been given to local reservations and schools, to



Two facing pages from the Navaho Reader: *Who wants to be a Prairie Dog?*

build curricula suited to their respective needs, as determined by geographic region, natural resources, traditional backgrounds and vocational objectives of the children. Each area has been encouraged to prepare its own written outline, with the help of service-wide specialists from the central office.' (6 : 3)

A good example of such an outline is a 67-page mimeographed document entitled *Bi-lingual Curriculum Guide* (10), prepared by some one hundred teachers in the Navajo area in 1948. 'The material... is designed to meet the needs of a special group of near adult Navajo students enrolled in off-reservation schools... The programme... aims in five years to make them literate and to equip them with skills for earning a living... Each student is permitted to progress as rapidly as he is able.' The outline specifies, by grade level and subject in the upper classes, the goals to be attained and the activities to be performed. Care is taken that the pupils understand what they are to do and why they are to do it and are given opportunities to put into practice what they learn.

Despite this flexibility attention is paid to the common elements that need to be learnt by all children. Such a common core is provided in what is known as *Minimum Essential Goals for Indian Schools* (6), which specifies the abilities, understandings and modes of action which all Indian children must possess in common as a foundation for effective living in modern society. Among these are (6: 4):

The ability to speak and understand the English language; ultimately to read with facility and understanding (not only English but their own language as well); to communicate through written language with directness and meaning; to bring certain physical and social activities of each individual into general conformity with community standards; to understand basic numerical concepts, and acquire automatic mastery of the number combinations; to understand and practise basic health skills; to understand and apply scientific methods of thinking.

The *Manual* was prepared by three persons—two supervisors and one textbook writer, assisted by a number of teachers. It was first tried out in one reservation and then by all the teachers throughout the Indian Service. There are three parts to the outline: *Specific Goals, Suggested Activities and Language Outcomes*. The goals are stated in such a way that 'their achievement can be (more or less) definitely measured,' that is, expressed in measurable terms. The suggested activities specify what the teacher should do and why

<p>My-Little-Boy ran as fast as he could. He ran to his mother. His mother smiled at him. She said, "My-Little-Boy, you have learned to hurry." My-Little-Boy said, "I don't want to be a prairie dog!"</p>	<p>She'ashkii-Yázhí bimá ts'ídá t'áá 'agho'í bee yich'í' ndiilghod. Bimá bich'í' ch'ídeeldlo', dóó 'aní, "She'ashkii-Yázhí, k'ad 'índa tsí'í'tgo 'é'él'í bíhwiini't'áq' lá." She' ashkii-Yázhí 'aní, Doo t'áá k'ad dlóq' sél'í' da."</p>
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he should do it and indicate the manner in which the pupils are to carry on, allowing them also to see the reason for their doing so. The following example, Goal 7, Level Two, will illustrate what is meant by these steps (6: 15):

<i>Specific Goals</i>	<i>Suggested Activities</i>	<i>Language Outcomes</i>
7. Enters and leaves the room in an orderly way.	<p>Children should be taught to enter and leave the room orderly at all times. Rigid marching in and out of the room at recess periods does not insure orderly entering and leaving at other times. It is better to train the child to take his turn when several are entering, to move orderly without pushing and shoving and to enter or leave in the same way at all times. The teacher's aim should be to develop a feeling of responsibility within the child so that he need not be policed.</p> <p>Allow the child to illustrate this practice with pictures and to keep the illustration in his folder or booklet of things he can do, or things he does. Building up a pride in accomplishments eliminates the need for rigid marching and policing</p>	room, go out, come in, quietly.

The page opposite to the printed matter is left blank for the use of teachers in recording their comments and suggestions for the improvement of the material. At the end of the year the *Manual* and the suggestions were to be submitted for further study and revision in a summer school organized especially for the purpose. The *Manual* contains only the minimum essentials and is not expected to replace locally-made outlines.

TEXTBOOKS

Like courses of study, textbooks in the Indian Service are different for different regions and are based upon the needs and resources of home and community life. The *Manual for the Indian School Service*, under the heading 'Home Life as Basis for Instruction' is explicit on this point (5: 22):

Care should be taken to select reading matter and textbooks covering various elementary subjects studies in which... the content bears some relationship to Indian life. In many Indian day schools, especially on reservations where the Indians still possess large areas of land, continuing emphasis should be placed upon the importance of land use as a basis for livelihood. To this end, school gardens, small livestock, and poultry, as may be appropriate, should form the basis of active projects by the children, and wherever possible these projects should be expanded, through adult participation, to meet community needs. Instruction in health should be directly related to community sanitation, to sanitation of the home, and the actual health needs of the individual. Instruction in home economics and home-making should be related to the problem with which the children and their parents are actually confronted in their own homes. Care should be taken that such instruction deals with actualities and their gradual improvement, rather than economic resources of the people affected. Indian use of Indian land should be held up to students as a desirable goal, and every effort made to equip them for its realization.

Not only is the content of the textbooks related to home and community life, but so also are the languages in which they are written. In reading, for instance, three series have been prepared: the *Sioux Series* (26-30), in Sioux and English; the *Navajo Series* (17-24), in Navajo and English; and the *Pueblo Series* (25), in Spanish and English. The content is of course based on native culture and it is well matched by the illustrations which come from local artists.

(The second part of this article, to be published in January 1950, deals with teacher-training, adult education, and the evaluation of the whole programme.)

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HOW TO MAKE ANIMATED MOVIES WITHOUT A CAMERA

NORMAN McLAREN

Things needed :

1. *A chair*



for the artist to sit on.

2. *A table*



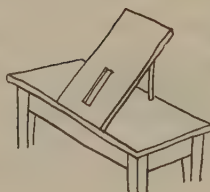
for the artist to sit at.

3. *A board*



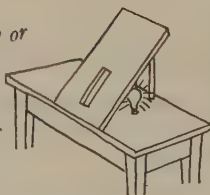
fixed securely on the table at an angle to allow the artist comfort while drawing.

4. *A hole*



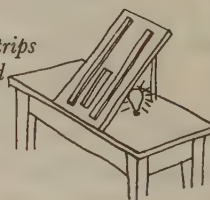
about 2" by 10" (50 mm. \times 250 mm.) cut in the board to let light through from behind.

5. *A lamp or mirror or even a wide sheet of white card*



to place on the table behind the hole, to give illumination or to reflect skylight or daylight through the hole.

6. *Two strips of wood*



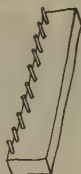
for fixing vertically onto the board about 3 1/2" (90 mm.) apart, thus making a channel on the board above the hole.

The film holder :

7. *A piece of wood*

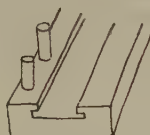
about 3 1/2" by 21" (90 mm. × 533 mm.), to slide smoothly up and down in the channel.

8. *A row of pegs along one side of the piece of wood*



so that the artist's free hand can easily push the wood up the channel a little at a time, while he is drawing frames of film. The pegs should be on the left hand side for the right-handed artist, and on the right hand side for the left-handed artist.

9. *A groove*



along the entire length of this piece of wood to hold the 35 mm. film. The groove must be 35 mm. wide and have lips on either side to hold the film securely in place. The lips should overhang about 1/8th of an inch (3 mm.) and should not press on the edges of the film enough to prevent it being pulled through the groove.

10. *A hole*

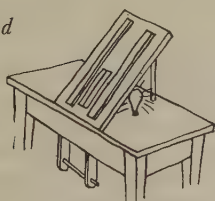


about 1" by 19" (25 mm. × 480 mm.) should be cut out of the centre of the groove to let the light through from behind.

11. *A piece of frosted or ground glass, or thick ground celluloid*

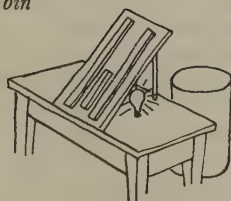
to be countersunk into this hole, so that the film held in the groove will have a solid but transparent support.

12. *A rod*



fixed *below* the table to carry 1000' (304 metres) roll of blank 35 mm. film for drawing on. The film will feed upwards between the artist's knees and into the groove in the film holder.

13. *A bin*



placed on the far side of the table from the artist to catch the film as it drops down from the top end of the channel. The drop should be sufficient to let the wet ink image drawn on the film dry before it hits the bottom of the bin.

14. *Film*



for drawing on. 35 mm. Machine leader, motion picture Safety film with negative perforations (Bell and Howell perforations). This is supplied in 1000' (304 metres) rolls by any large motion picture stock supplier. This film is quite clear and transparent, and is used for drawing directly upon with ink.

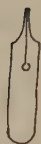
15. *Ink*



black waterproof India Ink. (Higgins' Ink of this sort is very satisfactory).

Care should be taken that the ink is opaque. The bottle of ink should be attached in a position convenient for the artist to dip into without too much movement.

16. *Pens*



any type of regular pen nib can be used. Various types can be employed for different thicknesses of line. For movie work stiff, rather than flexible, nibs are best, as it is easier to maintain a uniform thickness of line from frame to frame. For very fine lines, use Josef Gillott's crow-quill nibs, or a similar type.

17. *Brushes*



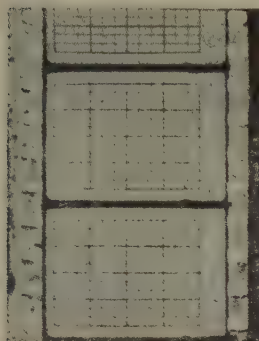
can also be used; in the hands of a western artist they have not been as good as pens for movie work. This is because the forms made with them fluctuate too uncontrollably from frame to frame. However, in oriental hands, a brush may be even better than a pen.

18. *Registration Strip*
(Hand made)



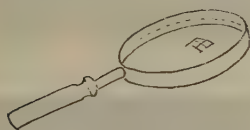
to make sure that the drawing on each frame of the movie film is in the same place. This registration strip is made by taking about 2' (608 mm.) of machine leader that the artist uses to draw on, and etching on it a grid system of lines. The grids should be clearly marked on each frame and the patterns should be identical. The sample herewith shows one such system of references lines. It indicates the sound track area on one side and the frame line area between the frames, leaving a rectangular area with diagonal lines which is the effective screen area for drawing on. For reference purposes while drawing, the frames should be numbered from 1 to 24, on the sound track area or on the film holder at the side of the registration strip.

18A. *Alternative
Registration Strip*
(Photographically made)



This can be made by filming with a movie camera 25 frames of a card with a grid drawn on it. Though this has the advantage of producing a perfectly identical pattern on each frame, it has one disadvantage. Due to the fact that movie film shrinks with age, the strip may become shrunken so that it does not fit the machine leader on which the artist is drawing, and errors of vertical placement will develop in the registration of each frame. This can be remedied by reshooting the registration card onto new film every few months, so that strips of varying degrees of shrunkenness are available. The artist then chooses one which will match the sprocket holes of the machine leader he is drawing on.

19. *A magnifying
glass*



This is not absolutely essential, particularly for artists who are used to working close or on a small scale; but it is recommended, for not only does it increase the size of the image, but more important, it prevents extreme convergence of the eye-axes for long periods. The 'super-sight' magnifying glass on a jointed arm sold by the Boyer-Campbell Co. Detroit, Michigan, is excellent for this purpose. However, any large magnifying glass held on an arm will do.

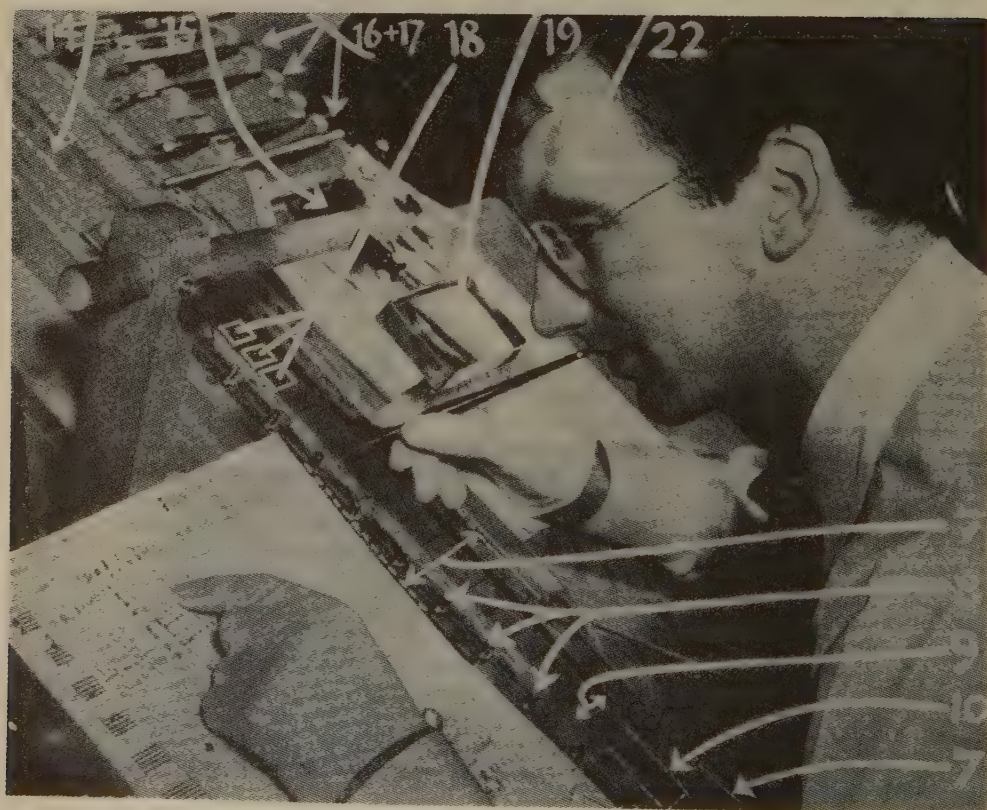
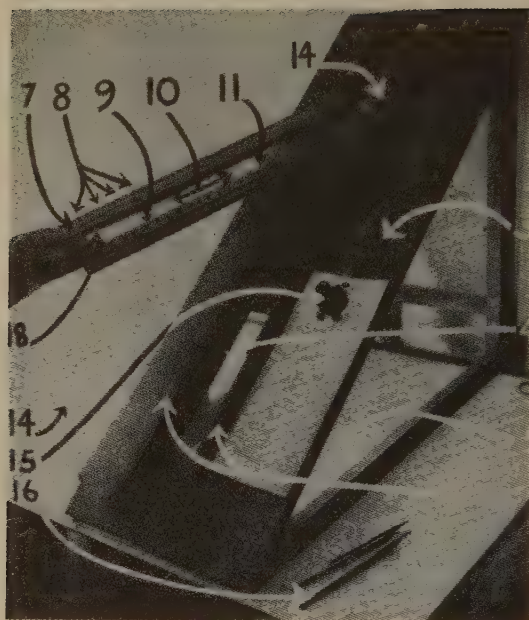
20. *Before starting
to draw*

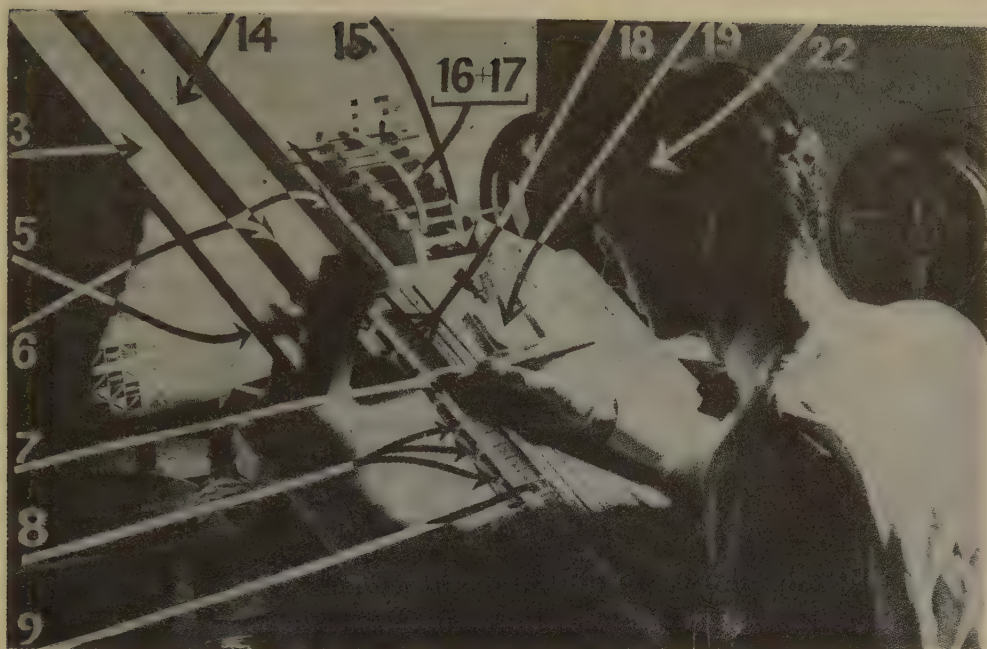
the artist should find the correct side of the film to draw on. He should make a few ink lines or blobs on both sides, wait until the ink is dry, and then try scratching or flaking the ink off. He should avoid the side which flakes off easily and draw only on the side which the ink clings to.

21. *The 24 frames*

of clear film above the registration strip are drawn at one time; starting from the top and working down, they represent one second of time. The artist then stops drawing and pulls the 24 frames of film up through the groove until the last frame drawn is at the top, and there is only clear film in the groove. He then starts drawing the next 24 frames. And so on. For animating purposes, it is often best not to complete each frame and then move on to the next, but rather to select the most important moving element and animate it first, over quite a long stretch of film. Then pull the film back

The camera brings together some of the separate items described so far.





and go through it again, this time drawing the second most vital element, and so on, until in the last run-through of the film, the artist only fills in the most static or unimportant details in each frame.

If mistakes are made they can be rubbed off the film with a damp cloth; the spot should be wiped dry before it is drawn on again.

Owing to the small scale of drawing, and the continuity in drawing one frame after the next, the artist can easily train himself to rely greatly on muscular memory in his hand to secure steady registration of the image from frame to frame, particularly if he does not stop between one frame and the next, but boldly draws as quickly as possible down the whole 24 frames at once. In this way he can vividly sense the movement which he is creating.

22. *The artist will find that*

the small scale on which he is working will force him to simplify all his shapes, images and symbols. This is a real advantage and it should be encouraged. It will force him to make his point primarily by means of the movement, action and gesture itself, and only to a very small extent to rely on static characteristics in his drawing. In this way he will turn out something that is cinematically interesting.

23. *Cleanliness*

is important, A pair of thin white cotton gloves will keep grease and dirt from the film. The ink will not cling to the film if there is grease on it. The room where the artist is working should be clean and dusted, especially the drawing table, and board, and the bin into which the finished film falls.

24. *The finished film that drops into the bin*

is the equivalent of an original picture negative in normal procedure. When finished it should be gently and carefully rolled up, and sent to a laboratory for a regular print. The print will have a white line image on a black ground (the opposite of the artist's original which was black line on a clear ground). Except for movement tests (which the artist may wish to make), the original should *never* be screened; only prints should be projected.

For Black and White release prints, either the white image on a black screen can be used or the black image on a white screen. In the latter case release prints are made, not from the original, but from the print from the original; in other words, the 'third generation' is used.

For Colour release prints there are many possibilities. The principle behind most of them, is that prints or dupes of the black and white original are used as separation negatives in any colour printing process that uses a separation process such as Cinecolor or Technicolor. 16 mm. Kodachrome prints can then be made by reduction from 25 mm. colour master.

For filmstrips in colour, the artist can paint with coloured transparent dyes or inks straight onto the original, and this can be reproduced onto 35 mm. Kodachrome release prints.

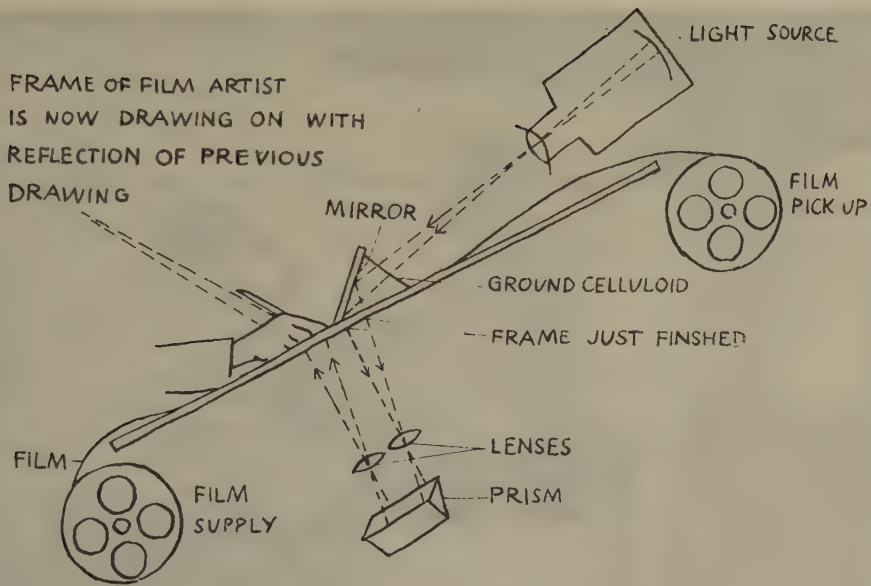
The above is the simplest and cheapest way to make animated movies, but there is a more accurate though more expensive gadget to replace the registration strip of the above method.

25. *Special optical device for registration*

The diagram shows an optical device which can be used for frame registration when making hand-drawn animation. This is an alternative method to the registration strip of 24 frames.

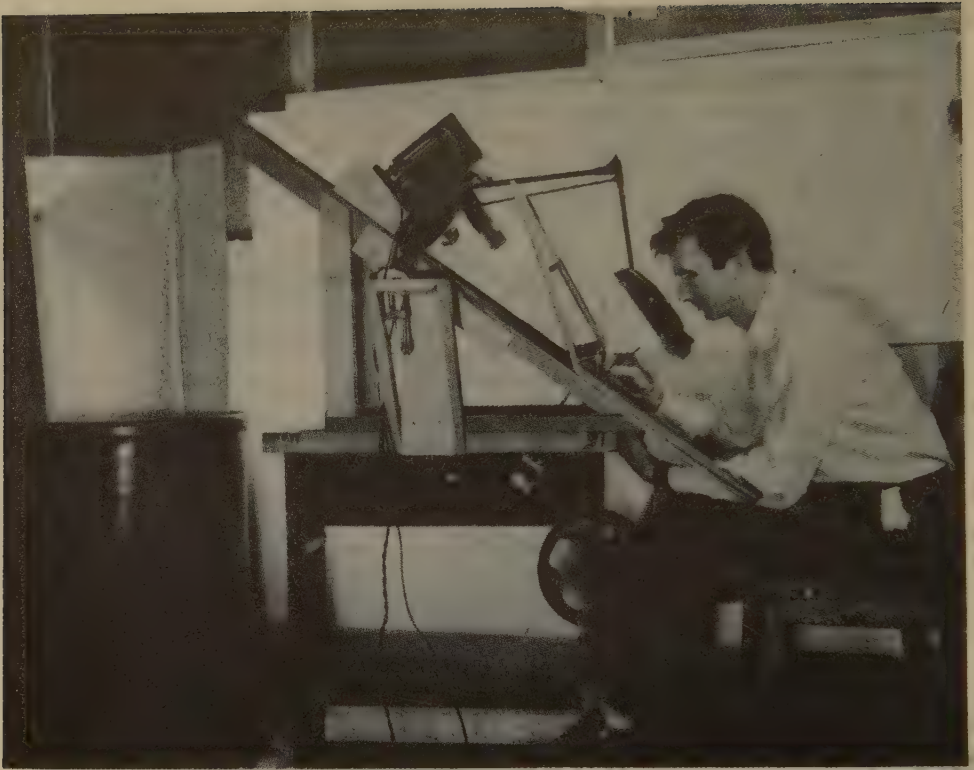
Its purpose is to throw a faint image of the frame just completed by the artist, onto the frame which he is about to draw.

The film is held in an adapted camera-gate which, by the turning of a wheel, can move the film forward one frame at a time.



And also over the page.





HOW TO MAKE FILMSTRIPS WITHOUT A CAMERA

This is done by the same principle used in the making of cameraless animation. However, the process is very much simpler.

All that is needed is a device to hold the clear film in position and indicate the area of each frame while the artist is drawing. There are no problems of registration from frame to frame such as are found in animation. Each frame is treated separately.

The artist can use any types of transparent dyes (Craftint inks for painting on celluloid are recommended).

The hand-painted original can then be treated as a regular filmstrip negative and sent to a lab for printing.

NOTES AND RECORDS

UNESCO SEMINAR ON RURAL ADULT EDUCATION

Up to the end of 1948 Unesco's work in the field of international seminars had been devoted mainly to the problems of education for 'world-mindedness' and of the training of teachers in appropriate methods for such instruction. This year attention is turned to the problems of fundamental education; they are being studied in two large-scale regional seminars to which have been invited participants from all the countries most directly interested, as well as from other Member States of Unesco.

The first of these seminars took place in Quitandinha, Brazil, from 27 July to 3 September, and was jointly organized by Unesco, the Organization of American States and the Brazilian Government. The topic of study was 'The Problem of Illiteracy in the Americas'. Many of the conclusions and much of the documentation from this seminar will be used in the second seminar, which the Indian Government is organizing on behalf of Unesco from 2 November to 14 December. The topic of study, 'Rural Adult Education', is almost as wide as fundamental education itself and the results should interest field workers everywhere.

Four main divisions of the subject are envisaged, each to be the special province of a study-group working under its own chairman. Within the divisions certain sub-topics are suggested but it is expected that the precise range of discussion and method of working will be decided later by the Director of the Seminar and the Group Chairmen. The present framework of the seminar is as follows;

Study Group 1: Adult illiteracy in rural districts. Under this heading will be grouped all questions related to the training of teachers for the fight against illiteracy, to methods of instruction and to materials used in teaching.

Study Group 2: Raising of living standards. Here will be discussed all the salient aspects of everyday living, such as hygiene and health, home upkeep and home economics, child care and welfare.

Study Group 3: Economic activities. This group will work on problems of village agriculture, arts and crafts and small-scale rural industries.

Study Group 4: Social content of adult education. Discussion will turn on the family as a unit, on the place of the family in the community and the nation, on education for citizenship and, as far as possible, on education for a world society.

This wide-ranging study programme calls for careful advance planning. Outline guides to study, bibliographies and working papers have to be prepared and sent to the future participants, and this will be the task of the Seminar Director, the Study Group Chairmen and the secretariat in India. To direct the seminar the Indian Government has selected Mr. L. Pin Malakul, Permanent Under-Secretary of State in charge of Education in the Siamese Ministry of Education. Unesco is sending to India a chairman for the Study Group on economic activities — Dr. Spencer Hatch of the Inter-American Institute of Agricultural Sciences at Turrialba, Costa Rica — while Dr. Frederick Rex of the Unesco Secretariat, who led a study group at the Brazil Seminar, will also go to India as Unesco Consultant. Other prominent educators from many countries are expected to lead the remaining study

groups or to attend the seminar as participants. Documents for reference and study at the seminar will be drawn from Unesco's Education Clearing House, considerably augmented by then by the results of the Brazil Seminar.

A number of governments have already accepted the invitation sent out by the Indian authorities; they include Afghanistan, Ceylon, France, Indonesia, Iran, Iraq, Nepal, Pakistan and Siam. Many others may be expected to participate and in all some sixty or seventy educators will probably assemble for the work of the seminar. The 'workshop' technique to be used, with an emphasis on exchange of knowledge and ideas and on patient search for practical solutions, has given excellent results in Unesco's seminars so far, and is sure to provide the participants with invaluable contacts and experience. Unesco hopes that the type of co-operation generously provided by the Brazilian and Indian Governments may lead to further regional seminars on vital problems of fundamental education so that the results obtained this year can be developed extensively and intensively.

INTERNATIONAL CONFERENCE ON ADULT EDUCATION

A ten-day's conference of adult educators was organized by Unesco in Denmark during June. More than twenty countries were represented and some thirty organizations whose field of work extends beyond national boundaries. The conference revealed that the delegates were broadly in agreement about the ends and means of their craft (including also the view that the distinction between 'adult' and 'fundamental' education has little practical meaning) and a programme for future international co-operation was drawn up. The *Summary Report* of the conference has been published by Unesco in English and French. It may be obtained direct or from any sales agent.

CURRENT READING

The April 1949 issue of *Oversea Education* (H.M.S.O., London) contains accounts of two training centres which prepare teachers for vernacular schools — the Mwanza Centre in Tanganyika and the Sultan Idris College in Malaya. Miss Frances Teager describes the beginning of an interesting piece of fundamental education work among women at Riyom, Northern Nigeria. The usual 'Notes' and 'Bibliography' rubrics give wide coverage to fundamental education in the British Commonwealth and elsewhere.

The Food and Agriculture Organization, Washington, has recently published *Essentials of Rural Welfare* at \$0.50. This useful booklet sums up the elements involved in the development of rural communities and suggests how programmes might be drawn up. Emphasis is placed on the rôle of education; but educators will value the booklet chiefly because it gives a general analysis of the social context within which education takes place.

TOWARDS WORLD UNDERSTANDING: A SERIES OF UNESCO PUBLICATIONS FOR TEACHERS.

Some Suggestions on Teaching about the United Nations and its Specialized Agencies. In the Classroom with children under thirteen years of age.

The Education and Training of Teachers.

The Influence of Home and Community on children under thirteen years of age.

The United Nations and World Citizenship.

A Selected Bibliography.

Some Suggestions on the Teaching of Geography.

To point education in the direction of international understanding is the general purpose of this series of booklets published in French and English editions by the Education Department of Unesco.

Material for most of the pamphlets has been drawn from Unesco seminars, or international study conferences, held during the past two years. At these meetings, educationists, teachers and students from many different countries have been brought together to study various problems in the field of education. Their group reports, memoranda and talks provide the substance of five of the seven publications so far issued in the series.

A practical approach is the key-note of the seminar booklets. *Some Suggestions on Teaching about the United Nations and its Specialized Agencies*, based on material presented by Unesco and revised at a conference at Adelphi College, New York, presents concrete methods and projects for interesting pupils in these world organizations. *In the Classroom with children under thirteen years of age*, the edited version of a single group report from the Unesco seminar at Podebrady, Czechoslovakia, deals with ways of adapting specific subjects in the school curriculum (such as history, geography, languages) to the purpose of cultivating in children an attitude of 'world-mindedness', and also considers more general means for encouraging their friendship for other nations. *The Education and Training of Teachers*, which contains three group reports and other documents prepared at a seminar at Ashridge College in England, is chiefly concerned with helping teachers to understand child growth and development and to contribute through their work to international understanding. Another pamphlet from the Podebrady Seminar, *The Influence of Home and Community on children under thirteen years of age*, reviews cultural and environmental effects on children and on their education. Among the four documents which form its contents, a speech by the late Dr. Ruth Benedict on variations in customs of rearing children and an outline for conducting research in child training in different cultures are of special interest. Finally, an interesting critical commentary on the organization and work of the United Nations is given in *The United Nations and World Citizenship*, which represents the views of some of the participants at the Adelphi College seminar.

Of particular merit in these seminar publications are the numerous descriptions of specific means and methods for encouraging international understanding among both teachers and pupils. Some of the special reports and documents (for example, 'Abnormal Influence of the Psychology of the Child' in *Home and Community Influences*) should be equally valuable to teachers interested in the sociological and psychological aspects of education. The fact that the pamphlets represent the effort and thought of people from many different countries gives a particular worth to the analyses, suggestions and comments put forward.

Two of the publications in the *Towards World Understanding* series were written at Unesco House. *Some Suggestions on the Teaching of Geography*, which will be used as a basis for discussion at Unesco's 1950 seminar on Geography Teaching, gives recommendations and sample lessons designed to strengthen among pupils the sense of kinship with other nations and cultures. *The Selected Bibliography* lists available publications, films and filmstrips relating to international understanding and should be of considerable use to those in search of teaching aids on the subject.

Other pamphlets to be included in the *Towards World Understanding* series are now in preparation, and will be issued during the next few months.

CONTRIBUTORS TO THIS ISSUE

Professor J. Lamberto Moreno is Inspector General of Cultural Missions in Mexico. His address is:

Departamento de educacion extraescolar,
Venezuela No. 8,
Mexico D.F.

Dr. S. N. Agarwal is Foreign Secretary of the Gandhian Fellowship and author of many works on Mahatma Gandhi and on education. His address is:

Principal,
Seksaria Commerce College,
Wardha,
India.

Mr. E. R. Chadwick has been at work for many years as an administrative officer in Nigeria. His address is:

Senior District officer,
Udi Division,
Eastern Provinces,
Nigeria.

Dr. Pedro T. Orata, a Philippine educator, is now on the staff of Unesco.

Mr. N. McLaren, head of the Animation Division of the Canadian National Film Board, has made many contributions to the cartoon technique, especially in dealing with the theme of folk music. He is at present giving technical advice to a Unesco educational experiment in China.

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